

Implementation of Akidah Akhlak Principles in Facing Moral Challenges in MTS Maarif NU School Youth

Neyla Sabrina*

Universitas Islam Negeri Maulana Malik Ibrahim Malang
e-mail: Neylasabrina25112003@gmail.com

*Correspondence: e-mail: Neylasabrina25112003@gmail.com

Article Info

Keywords:
Implementation, Principles,
Ethics, Challenges

Abstracts

Speaking about the implementation of the principles of morality in schools, it turns out there are impeding factors of the smooth implementation in schools including in MTS Maarif NU, then raised this issue and studied. Among the obstacles are uncomprehensible behavior, such as dirty speech, smoking, schoolgirls who don't wear a sword and all the students who haven't performed prayer on time. Starting from these questions, he made articles related to the implementation of the principles of morality in the face of moral challenges in the youth school MTS Maarif NU with the aim of answering all the questions that exist in the present time. Through a qualitative approach as well as using the method of study this library analyzes about the principles of morality that are applied in the school to face various challenges in teenagers at MTS Maarif NU school. The results of this research find that on the implementation of the principle of legality to face teenagers in Mts Maarif NU school is performed in the best possible good that appears in the learning of ethics that has been implemented in school activities. The school's activities in addressing the issue are sholat jamaah, social service, study/ ta'lim at the end of the semester and the pilgrimage of thr guardian.

INTRODUCTION

In the current era of rapid development of science and technology, we are faced with various challenges covering the fields of education, politics, economics, social and culture. The economic crisis and increasing population growth further complicate this situation. This has a significant impact both on the lives of individuals personally and as part of society. Therefore, individuals are required to be better able to overcome these various problems. Education is an important key in preparing individuals to face and resolve these challenges.

Education is a deliberate effort to prepare students through a process of guidance, teaching and training so that they are ready to assume their roles in the future. Schools, as institutions that provide formal education, have a very vital role in achieving these educational goals.

As a country based on the Pancasila philosophy, Indonesia sets educational goals to increase devotion to God Almighty, increase intelligence and skills to strengthen character, strengthen and sharpen the spirit of personality, and strengthen enthusiasm and love for the

Motherland, with the aim that individuals can develop themselves and contribute to advancing the nation.

Maturity includes the functions of individuality, socialization and morality, thus creating the whole human person both as an individual and as part of society. To achieve this, morality is very important so that individuals can overcome the challenges that arise due to developments in science and technology. Therefore, education will continue to be a relevant issue because human nature continues to develop along with the dynamics of life. Education is a conscious effort with a specific goal, but this does not mean that education must continue to run within a conventional and traditional framework.

Education is a structured system and has a very broad mission, covering all aspects related to physical development, health, skills, thoughts, feelings, desires, social aspects, and even issues of belief or faith.¹ This confirms that schools as formal educational institutions have a great responsibility in carrying out this educational mission. Moreover, if we consider the acceleration of change in the current era which greatly influences the way students think, act and behave, especially for those who are in the developmental stage and are looking for their own identity.

Islamic Religious Education is a guidance effort that aims to achieve balance between physical and spiritual dimensions in accordance with Islamic teachings. The aim is to direct and change individual behavior to conform to Islamic values, as well as to achieve personality growth in harmony with Islamic teachings. In this educational process, exercises are carried out to develop intelligence, psychology, confidence, will and equality in all aspects of human life.

One of the important components in the operation of Islamic education is the curriculum, which contains materials taught systematically in accordance with predetermined objectives. In essence, material and curriculum have the same meaning, namely learning material delivered in the educational process in an educational institutional system.²

The materials contained in the Al-Quran become the main basis for learning materials in the Islamic education process, both in the context of formal and non-formal education. Therefore, it is important for Muslims to understand, reflect, believe, and practice the teachings found in the Quran in their daily lives.

¹ Abd Rahman and others, 'Understanding Education, Education Science and Elements of Education', *Al Urwatul Wutsqa: Study of Islamic Education*, 2.1 (2022), 1–8.

² Hasna Firdania Febriyanti, 'Implementation of Moral Creed Education in the School Environment at MTS Ma'arif NU', *Islamic Education Science*, 2003, 135–40.

The operational basis of Islamic education according to Prof. Hasan Langgulung is divided into six types:³

1. Historical basis: Providing preparation for students by utilizing past experiences, existing laws, regulations and boundaries, along with an understanding of their shortcomings.
2. Social basis: Provides an educational cultural framework that flows from existing culture, selects it, and develops it according to the relevant social context.
3. Basic economics: Provides a perspective on human potential as well as financial and material aspects, as well as preparation for managing resources and responsibility for expenditure.
4. Political and administrative basis: Provides an ideological basis that is used as a basis for achieving the goals and plans that have been made, as well as providing an administrative framework for managing education.
5. Psychological basis: Provides information about the characteristics of students and teachers, as well as providing guidance regarding methods of achievement, assessment and measurement that are in accordance with the principles of guidance.
6. Philosophical basis: Provides the ability to choose the best, provides direction for an educational system, controls and provides direction to all other operational bases.

These six operational basics are the basis for designing and implementing Islamic education to achieve the desired goals.

By learning religious knowledge, students are expected to become closer to God, strengthen their faith, and understand and practice the teachings of Islam in their daily lives. Meanwhile, through learning other sciences, students are expected to be able to achieve well-being and progress in life in the world which will be provisions for their afterlife.

In the Islamic view, science cannot be separated from its relationship with the knowledge of Allah. This means that all knowledge learned by humans, whether in the fields of science, technology, social or humanities, is all part of God's creation and is a way to get to know His greatness better. Thus, learning science in Islam is not just about seeking knowledge of the world, but also as a means of getting closer to the Creator and exploring His wisdom which is manifested in the universe.⁴

³ Department of Islamic Education and Religion, 'THIS CONCEPT OF ISLAMIC EDUCATION FROM HASAN LANGGULUNG'S PERSPECTIVE'.

⁴ Baso Hasyim, 'Islam and Science (The Influence of Scientific Findings on Islamic Change)', *Tabligh Da'wah Journal*, 14.1 (2013), 127–39.

The challenge faced in learning Aqidah Akhlak is how to implement these values in everyday life, not just conveying knowledge about religion. This involves efforts to direct students to have the qualities of faith, piety and noble morals.

The moral content in learning does not only focus on understanding religious concepts, but more on forming students' personalities so that they have strong faith and piety, and are able to carry out religious principles in every aspect of their lives. This means involving a holistic approach to learning, which not only focuses on cognitive aspects but also affective and psychomotor aspects.

It is important to build a learning environment that supports direct experience in internalizing moral values. This can be done through a variety of learning methods that involve interactions between teachers and students, group discussions, simulations, role plays, and practical projects that connect religious concepts with students' real-life contexts.⁵

Apart from that, the role of teachers as good role models is also very important. Teachers must be examples of the moral values being taught, so that students can observe and imitate the desired behavior. Thus, the main aim of learning Aqidah Akhlak is not only to transfer knowledge, but also to form strong character and noble morals in each individual student, wherever and under whatever conditions they are.

In reality, Mts Maárif NU still has various problems related to morals and character. As observed by the author, all the students at Mts Maárif NU, which incidentally are the ones who learn the most about Islam, namely PAI learning, compared to general schools, are still found to have a lot of behavior that is not commendable, let alone contrary to religious teachings. Behavior that often stands out is dirty talk, smoking, students who do not wear the hijab and all students who have not prayed on time.

Then the question is *Has moral education not been implemented at the Mts Maárif NU school?* On May 9, 2017, an interview was conducted with the Akidah Akhlak teacher at Mts Maárif NU (Drs. In learning at this school, it is directly implemented in the implementation of intensive activities at school. Religious activities at the Mts Maárif NU school are carried out to form good and appropriate moral character. Religious activities carried out at the school are congregational prayers, social service, recitation/ta'lim at the end of the semester and guardian pilgrimages.

For these reasons, the author is very interested in conducting research on the implementation of the principles of moral beliefs in facing the challenges of morality among

⁵ Saifullah Idris, *Internalization of Values in Education (Concepts and Learning Frameworks in Islamic Education)*, Darussalam Publishing, 2017.

teenagers at the Mts Maárif NU school, because there are differences that can be seen from the application or implementation and the final results achieved. It is known that the principles of the Aqidah Akhlak in Islamic Education learning have been implemented in intensive activities, but it turns out that there are still deviant behaviors that are not commendable among students at Mts Maáriif NU. It is with this problem that the author decides that it is necessary to study more deeply the implementation of the principles of moral beliefs in facing the challenges of morality at the Mts Maarif NU school.

The importance of conducting this research is to be able to find out the factors that influence the application of the principles of moral beliefs in facing the challenges of adolescent morality at the Mts Maárif NU school.

Research methods

In this research, a qualitative approach was used to develop relevant theory through in-depth analysis of the problems studied. The library study method was chosen to collect information from various written sources such as scientific articles, theses, dissertations, encyclopedias and yearbooks that are relevant to the research topic. Data from library sources, both digital and non-digital, is collected, read, recorded and analyzed carefully to support research objectives. The data sources used come from various library sources that are relevant to the problems studied in written form.⁶

The collection of sources carried out by the first author was to use field research methods which were descriptive qualitative in nature with the aim of knowing the implementation of the principles of learning moral beliefs in dealing with the morality of Mts Maárif NU teenagers. The approach taken by the first author that I used as a reference was a case study approach.

DISCUSSION

1. Learning

Judging from its essence, learning is a process which includes the process of managing, controlling and organizing the environment around students. In this way, students can encourage and foster student enthusiasm in the learning process.⁷

If we look at the origin of the word, this learning is translated in English as "instruction". In terms of meaning, the word learning covers more widely than teaching, even though teaching is an active activity in learning.⁸

⁶ Muhammad Rijal Fadli, 'Understanding Qualitative Research Method Design', *Humanics*, 21.1 (2021), 33–54 <<https://doi.org/10.21831/hum.v21i1.38075>>.

⁷ Aprida Pane and Muhammad Darwis Dasopang, 'Learning and Learning', *FITRAH: Journal of Islamic Sciences Studies*, 3.2 (2017), 333 <https://doi.org/10.24952/fitrah.v3i2.945>.

There are several characteristics inherent in learning, among which are the following:

1. First, meaningful learning teaches students, which means that the main focus is on students' learning experiences and understanding.
2. Second, the learning process can occur in various places, not just limited to the school environment.
3. Third, learning is directed at achieving certain goals, which shows that there is a target to be achieved in the learning process.

2. School environment

Schools are official educational institutions that strive to achieve learning goals optimally. Usually, activities at school are organized deliberately, planned, structured and directed. Compared to non-formal educational institutions, schools have a higher level of organization. As an educational facility, schools are also considered an effective and efficient means of the educational process⁷.

a. Physical environment

The physical environment at school is an important factor in the student learning process. Students expect good and proud physical facilities, because this can increase joy in the learning process at school.⁸

b. Social environment at school

Meanwhile, the social environment at school also has a significant role. During their education at school, children must adapt to their surrounding environment. This is an important period in the development of awareness and responsibility for learning for students. Children's social development does not occur instantly, but goes through various stages until they become teenagers. Therefore, teachers have a responsibility to develop their students at school by creating a supportive environment.

The social environment at school covers a variety of things, including:

a. Ethos and *performance* Teacher

One of the most influential factors in the educational experience at school is the teacher. Teachers have a very significant role in guiding students in the right direction, so it is important for teachers to be good examples for their students.

To explain in more detail, there are several commendable qualities that a teacher must have, including: sincerity and non-greed, honesty, justice and piety,

⁸ B A B Ii, 'MKDP Development Team, Curriculum and Learning, (Jakarta: Rajawali Pers, 2011), 180. 10 Digilib.Uinsby.Ac.Id Digilib.Uinsby.Ac.Id Digilib.Uinsby.Ac.Id Digilib.Uinsby.Ac .Id Digilib.Uinsby.Ac.Id Digilib.Uinsby.Ac.Id Digilib.Uinsby.Ac.Id', 2011, 10–32.

gentleness, willingness to forgive and discuss, humility, authority, intelligence and physical health, mastery of subject matter, love of work, understanding of students' abilities, the desire to continue learning, and the urge to do good.

b. Student attitudes and behavior

Teachers who do not approach students tactfully may not realize that there is unhealthy competition between groups in the class. This can result in damage to classroom dynamics and interpersonal relationships between students. Students who exhibit unpleasant behavior or feel low self-esteem tend to be ostracized by their group, which in turn can exacerbate problems and disrupt their learning process. They may even be reluctant to come to school because of unpleasant treatment from their classmates.

In situations like this, it is important to provide guidance and counseling to affected students, so that they can re-integrate with their group. Apart from that, the social environment also has a big influence on students' attitudes and behavior. Good friends can have a positive impact on students, while bad friends tend to have a negative influence. Therefore, it is important for students to choose their friends wisely so that they can influence them positively.

3. Creed

Aqidah is the Masdar form of “*aqada, ya'qidu, aqdan_ aqidatan*” which means conclusion; bond; agreement; sturdy; and connection. And with the growth of belief in the heart, aqidah can be interpreted as a belief that is embedded or embedded in the depths of a person's heart.⁹

Aqidah, in his terms, refers to things that must be truly believed by the heart and provide peace of mind. This forms a firm belief that is not shaken by doubt.¹⁰

4. Morality

Akhlak, derived from the word "Khuluq" and its plural form "AkhlAQ", refers to character, ethics, and morality. Similarly, "Khuluq" has a connection with "Khilqun", although "Khuluq" refers to human behavior from the inside (spiritual), while "Khilqun" refers to human behavior from the outside (physical).¹¹

⁹ Abd Mujib Muhaimin Tadjab, *Dimensions of Islamic Studies* (Surabaya: Abditama's work, 1994).

¹⁰ Abdil Hamid al-Atsari Abdullah bin, *Complete Aqidah Guide* (Bogor: Pustaka Ibnu Katsir, 2005).

¹¹ Shaik Abdullah Hassan Mydin, Abdul Salam Muhamad Shukri, and Mohd Abbas Abdul Razak, 'The Role of Morals in Life: A Review of Islamic Moral Discourse', *Journal of Islam And Contemporary Society*, 21.1 (2020), 38–54 <<https://doi.org/10.37231/jimk.2020.21.1.374>>.

Ibnu Maskawaih, in his work "Tahdzibul Akhlak Wa That-hirul A"raq", describes morality as a condition in which actions are performed without having to be considered beforehand.¹²

Therefore, learning aqidah and morals is a conscious and planned effort to prepare students to know, understand, appreciate and believe in Allah SWT and apply it in noble moral behavior in everyday life. This is based on the teachings of the Qur'an and Hadith, and is carried out through various activities such as guidance, teaching, training, and application of experience. Apart from that, it is also important to emphasize the importance of respecting followers of other religions and promoting harmony between religious communities in society, so that unity and unity can be created in the nation.¹³

According to the Department of Religion, discussion of faith and morals education at Madrasah Tsanawiyah includes several aspects as follows:

- a. Aspects of belief include belief in the obligatory, impossible, and permissible attributes of God, belief in the book of God, the Messenger of God, as well as belief in the attributes and miracles from the Day of Resurrection.
- b. Aspects of commendable morals include various noble values such as khauf (fear that leads to obedience), raja (strong hope in Allah), repentance (recognition of mistakes and determination to improve oneself), tawadhu (humble attitude), ikhlas (sincerity in actions), as well as innovative, creative, self-confident, strong determination, getting to know each other, helping each other, understanding each other, honest, fair, trustworthy, keeping promises and dialogue.
- c. Aspects of disgraceful morals include a basic understanding of undesirable behavior such as kufr (disbelief), shirk (alliance), hypocrisy (lies), namimah (complaints), and ghadab (anger).¹⁴

5. Basic Principles on Learning Moral Beliefs

The basis of moral beliefs comes from Islamic teachings themselves, which have legal sources in the Qur'an and Al Hadith. The Qur'an and Al Hadith act as a guide to life in Islam which sets standards or criteria for good and bad human behavior. The main foundation of moral beliefs is the Qur'an. According to Siti

¹² Faisal Abdullah, 'Ibn Miskawaih's Concept of Morals, Ethics and Morals and Their Relevance for Islamic Education', *Journal of Research and Thought on Islamic Education (JRTIE)*, 3 (1).1 (2020), 39–58.

¹³ DEPAG, 'Curriculum and Moral Aqidah Learning Outcomes', p. 2.

¹⁴ Ministry of Religion, 'Curriculum and Learning Outcomes of Moral Creeds of Madrasah Tsanawiyah' (Jakarta, 2003), p. p 45.

Aisyah, when asked for her opinion about the moral beliefs of the Prophet Muhammad SAW, she stated that the basis for the moral beliefs of the Prophet Muhammad SAW was the Qur'an.¹⁵

The basic principles of moral aqidah are faith or belief that is firmly embedded in the depths of the human soul or heart, which is strengthened by evidence of naqli (derived from the Qur'an and Al Hadith) and wijdani (subtle feelings) in recognizing and implementing the six pillars of faith. , namely faith in Allah, His Angels, His Messenger, the Day of Judgment, and faith in destiny.

Moral principles aim to shape a person's attitude and personality in order to have noble morals or al-mahmudah morals, while eliminating reprehensible morals or al-madzumah morals. This is a manifestation of a person's belief in his life behavior, both in behaving towards God and His Messenger, towards oneself, towards fellow human beings, as well as towards nature and other creatures.

It is emphasized that the essence of learning is to focus on a learning process that involves students interactively, so that they can experience direct learning and not just receive knowledge from the teacher. The learning process also emphasizes the development and mastery of special competencies by students. This is important for all parties to understand, especially teachers as the main implementers in managing an effective and quality learning process.

Teachers also need to pay attention to learning principles during the learning process, including:

1. Active Student Principles

This principle emphasizes the importance of student involvement in learning moral Aqidah. Teachers must create an environment that allows students to actively ask questions, and convey their ideas. Learning is an active process where students actively build their knowledge, not just passively receive knowledge from the teacher's lectures about moral Aqidah.¹⁶

In implementing moral Aqidah learning, teachers encourage student participation through various activities, such as experiments, group discussions, problem solving, searching for information, writing reports/stories/poetry, as well

¹⁵ Mega Dwi Yuniartika, 'THE ESSENTIALS AND PRINCIPLES OF LEARNING ACHIEVEMENTS', *Country*, 19.8.5.2017 (2022), 2003–5.

¹⁶ Nugroho Wibowo, 'Efforts to increase student activity through learning based on learning styles at SMK Negeri 1 Saptosari', *Elinvo (Electronics, Informatics, and Vocational Education)*, 1.2 (2016), 128–39 <<https://doi.org/10.21831/elinvo.v1i2.10621>>.

as visits outside the classroom. Bambang Warsita (2008) emphasized that the principle of active participation in planning teaching materials and teacher activities in the learning process can be carried out in several ways:

- 1) Allow students to fully express their creativity during learning.
 - 2) Facilitate observation, investigation and experimentation.
 - 3) Organize individual or group assignments with teacher guidance.
 - 4) Give appreciation, both verbally and non-verbally, to students who actively participate in discussions.
 - 5) Applying various learning methods and media.
2. Principles of Motivation (Motivation)
- In learning Aqidah and morals, clear goals are very important. Motivation is a condition in which students stimulate and direct their own activities, and maintain persistence in learning. Naturally, children have the urge to explore the world around them. This is a curiosity that should be encouraged, not restricted by providing general rules for all students.
3. Readiness Principle
- The Principle of Readiness in learning Aqidah and morals emphasizes the importance of student readiness in the learning process. Readiness, or readiness, refers to an individual's condition that allows him or her to learn effectively. There are varying levels of readiness relevant to each learning task. A student who is not ready to complete a learning assignment may face difficulties or even despair. Aspects that include this readiness include physical maturity, intellectual development, previous experience, previous learning achievements, motivation, perception, and other factors that influence a person's ability to learn.
4. The Perception Principle states that a person's beliefs tend to be influenced by the way he perceives current situations and conditions. Perception is an individual's interpretation of the circumstances they experience, which varies from one person to another. The way a person perceives a situation will influence their behavior. A teacher, for example, will better understand his students if he is sensitive to various ways of viewing a particular situation.
5. The principle of purpose, namely that you must know the purpose of moral beliefs, must be clearly depicted in your mind and well accepted by students during the learning process. Goals are specific targets that will be achieved, achieved by someone, both students and educators.

6. Principles of Transfer and Retention

The study of aqidah and morals is considered useful when someone is able to retain and apply what is learned in a new context. Whatever is learned in one situation will eventually be useful in another. This process is known as learning transfer, where a person is able to reuse acquired knowledge and skills. The ability to store and reapply learning results is called retention. In this way, the material learned and understood can be applied by students in the new situations they face.

7. Principles of Cognitive Learning

Cognitive learning involves recognition and discovery. This includes connecting elements, forming concepts, finding problems, and developing problem-solving skills that then form new behaviors. Thinking, reasoning, judging, and imagining are mental activities related to the cognitive learning process. The process of learning aqidah and morals can occur at various levels of difficulty and requires a variety of different mental activities.

8. The Affective Learning Principle states that the way a person connects with new experiences is determined by the affective learning process. It includes emotional values, drives, interests, and attitudes. Often, students may not realize that they are experiencing an affective learning process. However, in reality, these processes form the underlying basis of an individual's attitudes, emotional drives, interests, and attitudes.

9. The psychomotor learning process in individuals determines their ability to control their physical activity. Psychomotor learning involves mental and physical aspects. Evaluation involves an individual's awareness of his or her performance, motivation to learn, and readiness to learn. When an individual interacts with others, he or she substantially reflects on his or her learning experiences, which ultimately improves his or her ability to evaluate his or her experiences. In the context of this evaluation, there are several aspects that need to be considered.

6. Purpose of Learning Moral Creed

The purpose of the subject of faith and morals is to build and improve the faith of students which is reflected in their praiseworthy behavior, through knowledge, appreciation, and experience given and collected during the learning process. Thus, the purpose is to form Muslim individuals who continue to grow and improve the quality of their faith and piety to Allah SWT. In addition, the purpose is also for them

to have noble morals in their personal, social, and national lives, as well as to prepare them to continue to a higher level of education.¹⁷

7. Formation of Student Character

The origin of the word "character" comes from Latin, specifically the words "karakter", "kharassein", and "kharax", which have the meaning of a tool for marking, carving, and sharp piercing. The term came into common use in French as "caractere" in the 14th century. Then, when translated into English, the word "caractere" changed to "character". In Indonesian, the word "character" later changed to "character".¹⁸

According to language, character refers to a person's character or habits. However, in the view of psychologists, character is more than just that. They describe character as a system of beliefs and habits that influence an individual's actions. By understanding a person's character, we can predict how that individual will react in certain situations.¹⁹

Character education, known as character education, is very relevant in facing the moral crisis that is currently occurring in our country. This crisis includes an increase in promiscuous behavior, increasing cases of violence among children and teenagers, crimes against each other, theft by teenagers, cheating behavior, the distribution of pornography, and destruction of other people's property. All of this has become a social problem that has not been fully resolved, thus showing how important character education is in overcoming this challenge.²⁰

RESULTS

The environment includes everything around students, including objects, events that occur, and societal conditions that can have a strong influence on them. This includes the environment in which the educational process takes place as well as the environment in which children socialize on a daily basis.

Some experts divide the environment into three main parts: family environment, school environment, and community environment. These three environments are considered

¹⁷ 'Guru Akidah Akhlak' <<http://guruqidahakhlakmenulis.blogspot.com/20011/06/tujuan-dan-kegunaan-mempelajari-mata.html>>.

¹⁸ Sugiono Wibowo, 'Character Education Management in Schools' (Jogjakarta: Student Library, 2013), p. 7.

¹⁹ Mr. A.R. Agwan, N.K. Singh, 'Encyclopaedia of the Holy Qur'ân', 1st edn (New Delhi: balaji Offset, 2000), p. 175.

²⁰ Nana Syaodih Sukmadinata, 'Educational Research Methods' (Bandung: PT Rosda Karya, 2007), p. p 60.

an inseparable unit because they all influence the development of students, both physically and spiritually, towards maturity.

The influence of the environment on students can be positive or negative. The environment is considered positive if it is able to provide encouragement that supports the success of the educational process. However, if the environment hinders the process of forming students' character, then the influence can be considered negative.

Etymologically, the word "character" comes from the Greek, namely "charassein", which means "to carve". The main characteristic of a carving is its ability to adhere firmly to the object being carved, and not be easily eroded by time. Removing an engraving is the same as removing part of an object that is engraved because the engraving is attached and integrated with the object. This is different from ink drawings or writing which are only found on the surface of objects. Therefore, its properties are also different from carvings, especially in terms of durability and strength to withstand the test of time.

Moral character refers to a system that implies instilling character values in school members. It includes elements such as understanding, awareness or motivation, as well as actions to actualize these values. These values apply in the context of a relationship with Allah SWT, individual development, interaction with others, concern for the environment, and also love for the nation, with the aim of achieving perfection as human beings.

The final research results show that there is a gap between efforts to implement moral learning and the results achieved by students. Even though the approach to religious education has been improved in schools, there are still deviant behaviors towards religious teachings carried out by the majority of students at MTs Ma'arif NU. Apart from that, it cannot be ignored that environmental factors outside of school can also influence bad behavior, such as smoking, lack of ability to speak politely to teachers, and the large number of female students who do not wear the hijab.

However, moral learning is still implemented through a more intensive religious education approach in schools. MTs Ma'arif NU carries out various religious activities and activities that support the formation of moral character, such as the Dhuha prayer congregation every Tuesday, Wednesday and Thursday, the Dhuhur prayer congregation, group prayer at the end of graduation, pilgrimage to the guardian's grave, activities social, end-of-semester recitation, and so on.

FINAL NOTE

The definitions of morals that have been presented previously do not show any significant contradiction, but are similar in substance. Each definition seems to complement

each other, and from this discussion it can be concluded that there are four main characteristics of morals.

First, morals are actions that are deeply embedded in a person's soul so that they become part of his personality. Second, morals are actions that are done easily and spontaneously, without requiring long thought. Third, morals are actions that arise from within the individual without any intervention from outside. Fourth, morals are actions carried out with sincerity, not just for fun or for engineered reasons.

Thus, the conclusion that can be drawn is that morals have four main characteristics which include traits that are deeply embedded in oneself, ease in implementation, origin that comes from within, and sincerity in action.

From the explanation above, it can be concluded regarding the definition of moral education. Moral education is an educational effort related to moral principles, ethics and character virtues that must be possessed and implemented as good habits. The aim is to create changes in the physical and spiritual development of individuals, which are then realized in real life, towards the formation of a primary personality in accordance with the values of Islamic teachings.

References

- Abdullah bin, Abdil Hamid al-Atsari, *Complete Aqidah Guide* (Bogor: Pustaka Ibnu Katsir, 2005)
- Abdullah, Faisal, 'Ibn Miskawaih's Conceptions of Morals, Ethics and Morals and Their Relevance for Islamic Education', *Journal of Research and Thought on Islamic Education (JRTIE)*, 3 (1).1 (2020), 39–58
- Agwan, N.K. Singh, Mr. A.R., 'Encyclopaedia of the Holy Qur'ân', 1st edn (New Delhi: balaji Offset, 2000), p. 175
-
- Baso Hasyim, 'Islam and Science (The Influence of Scientific Findings on Islamic Change)', *Tabligh Da'wah Journal*, 14.1 (2013), 127–39
- Ministry of Religion, 'Curriculum and Learning Outcomes of Moral Creeds of Madrasah Tsanawiyah' (Jakarta, 2003), p. p 45
- DEPAG, 'Curriculum and Moral Aqidah Learning Outcomes', p. 2
- Fadli, Muhammad Rijal, 'Understanding Qualitative Research Method Design', *Humanics*, 21.1 (2021), 33–54 <<https://doi.org/10.21831/hum.v21i1.38075>>
- Febriyanti, Hasna Firdania, 'Implementation of Moral Creed Education in the School Environment at MTS Ma'arif NU', *Islamic Education Science*, 2003, 135–40
- 'Moral Belief Teacher' <<http://guruqidahakhlakmenulis.blogspot.com/20011/06/tujan-dan-kegunaan-mempelajari-mata.html>>
- Hassan Mydin, Shaik Abdullah, Abdul Salam Muhamad Shukri, and Mohd Abbas Abdul Razak, 'The Role of Morals in Life: A Survey of Islamic Moral Discourse', *Journal of*

- Islam And Contemporary Society*, 21.1 (2020), 38–54
<<https://doi.org/10.37231/jimk.2020.21.1.374>>
- Idris, Saifullah, *Internalization of Values in Education (Concepts and Learning Frameworks in Islamic Education)*, Darussalam Publishing, 2017
- Ii, B A B, 'MKDP Development Team, Curriculum and Learning, (Jakarta: Rajawali Pers, 2011), 180. 10 Digilib.Uinsby.Ac.Id Digilib.Uinsby.Ac.Id Digilib.Uinsby.Ac.Id Digilib.Uinsby.Ac.Id Digilib.Uinsby.Ac.Id Digilib.Uinsby.Ac.Id', 2011, 10–32
- Muhaimin Tadjab, Abd Mujib, *Dimensions of Islamic Studies* (Surabaya: Abditama's work, 1994)
- Nana Syaodih Sukmadinata, 'Educational Research Methods' (Bandung: PT Rosda Karya, 2007), p. p 60
- Pane, Aprida, and Muhammad Darwis Dasopang, 'Learning and Learning', *FITRAH: Journal of Islamic Sciences Studies*, 3.2 (2017), 333 <<https://doi.org/10.24952/fitrah.v3i2.945>>
- Education, Majors, and Islamic Religion, 'THIS CONCEPT OF ISLAMIC EDUCATION PERSPECTIVE HASAN LANGGULUNG'
- Rahman, Abd, Sabhayati Asri Munandar, Andi Fitriani, Yuyun Karlina, and Yumriani, 'Understanding Education, Educational Science and Elements of Education', *Al Urwatul Wutsqa: Study of Islamic Education*, 2.1 (2022), 1–8
- Wibowo, Nugroho, 'Efforts to increase student activity through learning based on learning styles at SMK Negeri 1 Saptosari', *Elinvo (Electronics, Informatics, and Vocational Education)*, 1.2 (2016), 128–39 <<https://doi.org/10.21831/elinvo.v1i2.10621>>
- Wibowo, Sugiono, 'Character Education Management in Schools' (Jogjakarta: Student Library, 2013), p. 7
- Yuniartika, Mega Dwi, 'THE ESSENTIALS AND PRINCIPLES OF LEARNING ACHIEVEMENTS', *Country*, 19.8.5.2017 (2022), 2003–5
-